

The American Friend

Old Series
Vol. XXXV. No. 3

JANUARY 19, 1928

New Series
Vol. XVI. No. 3

God in Life's Headlines

CHARLES M. WOODMAN

Deepening Experience

RICHARD K. MORTON



Journeys in Palestine

For Real Accord Between Races
The Church in a Changing World
Action Regarding Nicaragua

World News and Discussion

ON THE HORIZON OF THE CHRISTIAN CHURCH

WOMEN CONFER ON PEACE AND WAR

Reflecting women's deep and persistent interest in peace and their determination to end war, the third conference on the Cause and Cure of War was held in Washington, D. C., January 15-19. The national women's organizations co-operating each sent as many as 200 delegates. Of these 100 were voting delegates and the others alternates. Registration was exceptionally heavy at headquarters, owing to the interest of women throughout the United States in studying and launching a national peace and disarmament program. The foreign policy of the United States was discussed by internationally known experts and round tables were held on relations with Asia, Mexico and Europe as well as war debts. The Conference was undertaken in 1924 to increase expert intelligent understanding of international relations and kindred problems among women. Progress toward the goal of peace and uniting women of all creeds and classes concerned in ending war, are other aims.

WOMEN TODAY NEED UNITED VISION

Women are in different periods of transition at this, the opening of the year 1928, according to Mrs. Robert E. Speer. In the call to the National Y. W. C. A. convention addressed to the nearly 600,000 members, Mrs. Speer stresses the need of a united vision among women. Paying a tribute to the pioneer women who left ease behind them but carried their standards out to the unknown prairies, the National Board president says: "These women built their homes, their schools, their churches at infinite cost that their children might not sink in the scale. They stayed by the home fires and kept them lighted. Interruptions were few, work was steady and by their own effort and skill, values were added to the family income that equalled the earnings of the men. Homes had space and families stayed in them." Today women's lives have changed and with the change new perplexities have arisen. "In office and factory, in small apartments and crowded subways, in

mill villages and on far away farms, girls and women are striving for the same values and the same realities. Some are weary and bewildered, some are blinded by the sharp glare of progress, some are strong and clear-eyed. But never since time began have women so much needed to pool experience, to share courage and wisdom and to drink at the springs of energy and power." The Association exists "that women may help each other and hold fast to that which is good."

SOME STAGGERING TOBACCO STATISTICS

During the last fiscal year of the government, closing June 30, 1927, there were manufactured and sold in our country more than ninety-three billion cigarettes. During the six months from June to November inclusive, the total was 51,982,136,717. This indicates that the total for the current year will be more than one hundred billion. The whole tobacco business is costing us more than three billion dollars annually. There are several phases of the tobacco problem. Undoubtedly the most serious aspect is the evident fact that the cigarette habit is growing tremendously among women and children. The time has surely come when Christian patriots should give this problem earnest, serious consideration. For a number of years the No-Tobacco League of America has been conducting a careful study of the various phases of this question. They are working along the line of a sane, practical solution. The manager of the publicity department of one of the largest denominations in the country recently wrote the secretary of the League, "I am told that the No-Tobacco League is the best and most effective organization in the country to combat the tobacco evil. I wish you would send me literature giving details of your work." Such literature will be gladly sent to any one sending five cents to cover postage to the No-Tobacco League, Chas. M. Fillmore, General Secretary, 321 Occidental Building, Indianapolis, Indiana.

AWARDS GRANTED FOR NEGRO CREATIVE WORK

Recognition of creative work by Negroes through awards of \$4,000 accompanied by gold and bronze medals was announced by the Harmon Foundation, 140 Nassau Street, New York City, today to sixteen colored men and women. This is the second year of the Harmon Awards for Distinguished Achievement among Negroes which are directed by the Commission on the Church and Race Relations of the Federal Council of Churches. Achievement in the Fine Arts, Business including Industry, Education, Science including Invention and Religious Service was cited with two awards in each field—a first of \$400 and a gold medal and a second of \$100 with a bronze medal. As no award in music was given last year because of the nature of the material entered, the sum available was carried over and two awards of \$400 each and two of \$100 each with accompanying medals were granted this year. Decision as to the persons to receive awards were made in each field by a jury of five all of whom were persons of recognized standing in the type of work they were invited to consider. On each such jury there were representative Negroes. The successful candidates will be formally presented with the awards in public ceremonies to be held in their home cities on Lincoln's Birthday, February 12, 1928.

BIBLE CIRCULATION IN THE PHILIPPINES

Figures compiled by the Philippines branch of the American Bible Society show that there are more than 2,000,000 Bibles in use throughout the archipelago. The Bible holds a unique place in the lives of the Filipino people. Millions of them, it is reported, seldom read any other book. The annual distribution of the Bible in the islands is greater than the combined circulation of all newspapers, exceeding 125,000 copies annually. No other book has attained a circulation in excess of 1,000 a year.

What the Books Show

In nine months Friends have given \$56,053.98 for foreign missions.

This leaves \$48,795.04 to be raised by March 31, 1928.

If every pastor, superintendent, Five Years Meeting delegate, missionary leader and member will put his shoulder to the wheel and push hard, the whole United Budget will be raised.

The only way to keep the Foreign Board out of debt is to raise the Budget.

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXV. No. 3.

JANUARY 19, 1928

New Series
Vol. XVI. No. 3.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Within the Shadow at Havana

MORE and more intolerable to fair minded citizens is becoming the deplorable situation in Nicaragua. From no point of view can it be viewed with any degree of satisfaction. For nearly a year now, this puissant nation of ours has been at war with that little country, yet not at war officially, for only Congress can declare war. Yet the Executive branch of the government has, under various pretexts, interfered in Nicaraguan affairs and has pushed a persistent and offensive military campaign against those who declined to be browbeaten into submission to this country's demands.

This situation is intolerable, first, in that one branch of our government may pursue so high-handed a policy in violation of the friendly sensibilities of a friendly people such as ours, without being called promptly to account. The Senate and Congress may question and criticise but may not effectually call the Administration to answer for and defend its meddlesome and sanguinary policy. There is no direct responsibility of the Executive to the Legislative branch of the government and thus to the citizenship as is the case in a Parliamentary form of government. There can be no prompt recourse, therefore, except as the force of public sentiment may be brought to bear indirectly upon the Administration. Would that our popular orators would recall this situation when "Constitution Week" comes round again and they are extolling the infallibility of our perfect frame of government. It is good but not necessarily superior to others—certainly it is far from perfect.

More poignantly, the situation is intolerable as representing conditions that could not possibly exist between our government and one which we would look upon as somewhat our equal in power and prestige. In short we have inflicted ourselves upon a small, inferior country, because we consider it to be to our interest to do so and because we have the power and the might. There is a small, ugly word that characterizes such an attitude manifested by big boys toward little boys. In keeping with an overweening sense of power and the superiority complex which follows, we have become contemptuous of those whom we oppose. We dub as bandits the Nicaraguan people who have the hardihood to oppose our interference in their affairs! As a matter of fact they represent the liberal party in that country as opposed to the conservative party which we bolstered up and kept in power.

Doubtless George Washington and his followers were "bandits" in the days of Valley Forge.

Our government has become intolerably indifferent to the suffering and loss of life it is inflicting upon a weak people. The other day Speaker of the House Longworth was quoted as saying that something must be done about the situation in Nicaragua. Why? Because the press dispatches had brought word that six of our Marines had been killed in their bombing operations. Yet more than six hundred Nicaraguan people had been killed, a fact which to those in authority has seemed to be of little or no consequence.

This situation, which is becoming increasingly aggravated, is especially intolerable just now when the way of friendship and good will has proved itself so effective in healing our relations with Mexico. Governments and peoples are always susceptible to friendly overtures just as they are resentful of threats and intimidation. This very week the sixth Pan-American Congress is being held at Havana. It presents a wonderful opportunity for the advancement of friendship in the Western Hemisphere and for the United States to remove the hindrances to trust which have made it feared and hated by other peoples of the Americas.

The impressive personnel of our delegation, headed by the President himself, shows that our government appreciates the opportunity presented. But in the background, overshadowing all finely phrased words of friendliness, is Nicaragua. Belying our profession by our practice, it points the accusing finger.

It was demonstrated one year ago that even a pretty well marked Administrative course of action may be changed by a great outburst of popular protest. Thus the government was made to back up in a policy that headed straight toward war with Mexico. How terribly wrong and futile would war have been, in the face of the era of good will blossoming between the two countries, as a result of friendly approaches! In much the same way, public sentiment may effect a change in our indefensible policy in Nicaragua. We owe it to ourselves as conscientious citizens, to our government and to our sister republics to raise our voices in behalf of a new policy of reconciliation and good will toward the little Central American country with which we should be at peace.

God in Life's Headlines

BY CHARLES M. WOODMAN

Substance of a New Year Sermon Given at West Richmond Meeting

MAN is getting so sure of himself as he pulls the throttle of material power that he is racing through life with incredible recklessness. He seems to believe that the earnest expectation of the creation waiteth not for the revealing of the sons of God, but for the revelation of the man of science. If we will look over the reviews of the past year we will doubtless be called upon to touch our hat in salute, if not bow our knees to the Moloch of material wealth and to the deity of financial power.

Yet it is significant to note, speaking of material power, that the twenty-three billions of American dollars invested at the present time in foreign business and governments have less power for peace and goodwill than the appearance from out of the sky of that single, typical, modest American youth who has so caught the imagination of the world that international difficulties of seeming unsurmountable heights fade in his presence and at his coming, like mountains of mist before the rising sun.

Immersed as we are in business, busied as we are in handling things, led as we are by demands, social, business, and political, there is a crying need, for our own safety and satisfaction, that God finds his place in the headlines of our life. The beginning of the year is an appropriate time to consider the importance of the divine influence in our lives. I do not present a logical argument for God. We cannot prove God by logic, but I would give four reasons, based on experience, for putting God in life's headlines.

First, it is in keeping with man's fundamental instincts, both historical and personal. Students of anthropology trace their way back through written history, then through stories contained in mounds and coves and implements. Everywhere is religion. Everywhere is a sense of God. Men at times, in small numbers, have advocated atheism, but such advocacy has been only like an occasional cloud on the face of a blue sky. In our personal life we are haunted by something beyond ourselves. There is a sense of eternity within us. There are frequent inrushes, incursions of a larger life and power. We are forever ourselves plus, and the plus is after all the main part.

Second, putting God in the headlines of life faces us with a fundamental reality which is at the same time an alluring mystery. Mystery is altogether wholesome for the human soul. We cannot grow without it. We love the flowers, not only for their fragrance and beauty, but at the heart of the rose and the lily are mysteries that allure and baffle us. We enjoy the twinkling beauty of the starry heavens, but it is the mystery of their unmeasured distances and the mystery of the bonds that hold them which enthrall us.

In the paperweight on the desk is a flower, imbedded in the very center of the glass. We see it, we know it is there, we cannot comprehend how that flower in all its delicacy can be so perfectly imbedded in the mass of glass. So are we continually amazed at the great fact that God is real, that God is in our midst, at the heart of all things, even though we cannot comprehend him.

Third, putting God in the headlines of life steadies us when every temporal and material thing gives way. When the washing is all out on the line, snowy white, and clean, and something breaks, and the whole washing is on the ground smeared with dirt, it is a sorry day in that particular household. When the temporal and material supports of a man's life give way, and every cherished thing he has is all piled up in a dirty heap or blown away, he wants a line on which he can hang his hopes, his faith, his love, his cherished ideals, his aspirations, his sorrows, and even his joys, and he wants to know that that line will not give way. Putting God in the headlines of our lives ought to do just that for us in 1928.

Fourth, putting God in the headlines of life allures us with the appeal of an unattained goal. When I was a youth I had a feeling of surprise that Job should ever have uttered his great query, "Oh that I knew where I might find God!" I had pity for those who were in search of the Holy Grail, who spent all their lives for what seemed to me then life's most self-evident fact, God. Time went over my head. Experience widened my horizon. The crisis and bitter cups of others I have seen and tasted, and then I learned that when I was a youth all I had of God was a little thimbleful, a mere touch of his garment, a little taste of the feast he had for me.

When science taught that the world was flat it was easy to think of God as seated upon a throne above the clouds, in what we spoke of as Heaven. When science taught us that the world was round there was no more up or down, and we could no longer localize God or Heaven thus easily. The wider circles of human knowledge are forcing upon us the wider conception of the Divine Being. Every bit of knowledge we get allures us with the appeal to find the living God, who is the creator and keeper and sustainer of all things.

Dr. Sperry, in his book on the Reality of Worship, tells of the discovery of the highest mountain in the world, Mt. Everest, 29,002 feet high. He tells how the surveyors made observations from the plains of India to various peaks in Nepal. Where there were no native names they used Roman numerals. Among these unnamed summits was Peak XV. From the India side of the Himalaya mountains only the tip of Peak XV appears among a mighty array of peaks, which, being nearer, look higher. The observations referred to were recorded, but the resulting height was not computed till three years later. Then the chief computer one day rushed into the office of the surveyor-general and remarked in great excitement: "Sir, I have discovered the highest mountain in the world!"

The skyline of human life is like the skyline of the Himalaya mountains seen from the plains of India. In the near distance are the peaks of power, of success, of fame. They seem very high, because they are near. In the middle distance are the higher peaks of class, of country, of race, and vocation. In the far distance are the peaks of final and absolute loyalties, the loyalty of science to truth, of art to pure form, of ethics to duty and good, and then, hidden away among these ultimate ideals is the highest idea which the mind of man has ever conceived, the idea of God. This is our unattained goal. This allures us.

In the beginning was God. In the present is God. In the unknown, uncharted future stands God, waiting to reveal himself in fresh and new and wonderful ways to us, as we travel the road or 1928.

The Church in a Changing World

Reviewed by

REV. JOSEPH FORT NEWTON, LITT.D.

DR. SPEIGHT recently gave up the pulpit of King's Chapel—one of the oldest and most famous Churches of Boston, built of stone brought over from England—to take the chair of Philosophy in Dartmouth College. For years he has made the old Chapel a shrine of broad-minded Christianity, inviting men of all faiths to its pulpit, and his influence and example will not be forgotten. In the sermon here reviewed he reminds us that while the Church seems to be slow and staid, it is in fact changing rapidly, in three significant ways.

First the Church is changing in its relation to its worshippers. Hitherto there have been two types of Church and worship, the liturgical and the informal, the sacramental and the evangelical, each noble and useful after its kind, and ministering to different needs. Today, under the challenge of a changing world, we are discovering that these two types of Church and worship belong together, as the two hemispheres of one complete spiritual life.

"To minister to a man's mind," says Dr. Speight, "perplexed and distracted by a thousand problems, and also to his heart, which yearns for assurances of faith; to speak to the consciences of men, compelling them to measure their personal inclinations against the well-being of the whole community, and at the same time, through the same institution, to foster the meditative, mystical, undistracted communion with God—that is indeed a complex task."

Attempts to meet it are seen in the richer forms of worship and the use of Gothic architecture now used, increasingly, by the non-liturgical Churches; and on the other hand by a greater flexibility of ritual in the liturgical communions. The Church is not driven to this larger ministry, but drawn to it by its sense of responsibility to bring the inspirations of religious faith to an age which, if left without a spiritual vision, is at the mercy of nameless fears, baffling perplexities, and a sinister cynicism.

Second, as Dr. Speight points out, the Churches are changing radically in their relation to each other. Dogmas which separated them in other days seem less and less significant, and the common inheritance of faith is found to be vitally important, if the world is not to lose its way. There is a tide running in the hearts of men moving toward a larger, deeper unity—not a dead

uniformity, but a living unity of fellowship in which all can serve in their different ways with mutual respect and brotherly goodwill.

"All forward-looking men," says Dr. Speight, "will seek to hasten the breaking down of barriers and the day of understanding. There is a grander Church than all particular ones, however extensive—the Church Universal—and into this Church all who partake of the Spirit of Christ are admitted, and no one can be excluded from it but by himself. It is this larger vision that more and more engages the attention of thoughtful men of all Churches, each serving in his place and busy doing his part, yet realizing the fellowship and essential unity which make many men comrades and co-workers."

Also, there is a new sense of the duty of the Church in a changing world, in dealing with the moral issues that are raised by our social, national and international relations. Here a prophetic pulpit will find its opportunity and its obligation, the more so in a day when material prosperity tends to obscure moral insight. The wealthier and more powerful we become in America, Dr. Speight sees, the more difficult it will be to keep our corporate life on a high level.

"The pulpit," says Dr. Speight, "will attract men who see this situation and feel its seriousness only if they are not merely permitted but *expected* to speak their convictions 'with malice toward none, with charity for all, but with firmness for the right as God gives them to see the right.'" Thus a philosopher, who is also a prophet, looks at the Church in a changing world, and finds that it too is changing, even when it denies the fact and denounces the changes.—By courtesy of *McCall's Magazine*.

Deepening Spiritual Experience

How Help Enrich the Greatest Moments of Young Lives

BY RICHARD K. MORTON

THE strength of religious life lies in the precious moments when the heart and soul are beautifully disciplined by some great chastening experience. By introspection we learn to interpret these memorable times when we feel close to eternal powers. If we quietly develop a deep, constantly present sense of divine presence in our lives, many problems will solve themselves.

THE METHOD OF INQUIRY

How shall we go about this supreme purpose? We do not, of course, wish to be shackled by fanatical reticence in scrutinizing age-long traditions candidly and rigidly. We cannot respect errors because they are protected in a poetical matrix of tradition. But, throwing aside all these prejudices and biased concepts, we must seek a formula adapted for our living that will allow us to go beyond our own thinking and life and the thinking and life of the community. It must allow us to live in such a way that we are instantly ready to take a higher step. It must be more than a scientific concept or definition of God. We must, at least for the time, regard present worldly practices simply as certain possibilities among many.

Our inquiry into deeper personal experience, then, requires us to be prepared to take the supreme step in spiritual life when we see it clearly, and when it passes the truths of scientific analysis and has been demonstrated by high character in action.

But what is the guide, the main criterion, which the average young person could use? It must be more than a philosophical idea of God, or than a scientifically tested definition of life. The few greatest principles of life must be discovered and adhered to, for if one is to pursue the inquiry further, he cannot live entirely by what is merely potentially verifiable. We cannot found life on half-

completed experiments. And the person who will not accept any of the traditional and poetical concepts of religion or life is not thereby necessarily any nearer deeper spiritual experience.

It is highly difficult for anyone to write clearly and succinctly on such a subject as this. But I think the guiding criterion in this inquiry should be: the examination of all ideas and experience in the light of the greatest known basic principles guiding the world, and in the light of character determined to reach its highest possibilities.

Even in these contumacious days we have not challenged as many traditional standards as we think we have. Some of the most superficial and harmful customs of life have not been uprooted at all—the great message of "the abundant life" has never become, as it has the right to do, the supreme issue of experience. There is no magical force in saying that we must get the scientific facts on anything. No millenium rides on the mere statement that we have a youth movement, or that youth is free. We may call God, as Dr. H. N. Wieman does, "that in the universe which will yield maximum security and increase of human good when lives are properly adjusted to him," or "that phase of the behavior of the universe which bears most critically upon human life to sustain and magnify it when the right correlation is made." However true this bare scientific definition may be, how much nearer deeper spiritual experience does this go? If this is what we arrive at by "living experimentally" above the average man, how can we label anything with certainty and finality? What is this "proper adjustment" or this "right correlation"? The greatest reformers and prophets did not live wholly in an experimental manner; while they went beyond accepted practices, they still held closely to the few really basic principles of life.

My few suggestions seek to point a way toward an analysis of this "right correlation":

1. Study the lives of the great saints and world leaders at the point of their highest spiritual experience, and study over and over again the parts of the New Testament which outline Christ's great moments when he met the supreme trials of life. Listen to great music until you feel its message so strongly that tears come to your eyes. Ponder a long while over the great words of Shakespeare, Tennyson, and Browning on this supreme subject of great experiences in life.

I know that benefit may come from such a plan, as this personal incident shows. My father was suddenly called out of the city, late one Sunday afternoon, and he at the last moment asked me, a young inexperienced college student, to take the entire evening service. I was totally unprepared, and could only gather together some crumbs from my college studies. I preached on Psalm 91:1. Many in the audience were greatly surprised to have me substitute thus for my father, and two thrilled me by saying afterwards that they would give anything if their sons could do the same small service. But in this emergency, I spoke as I never spoke before or since. I felt a strange feeling of luxuriant power, so strongly indeed that I failed to repeat my text in a steady voice. Something was in me strengthening me and supplying me with power not my own. The whole experience, which it is useless for me to attempt to describe, has meant a great change in my way of daily life. This was even a greater influence on me than the time that a full-grown man came to my house just before I was to speak at a summer service, and told me all the chief problems and events of his life, and asked me, a young seeker after Truth, how he might make the spiritual a more potent factor in his life.

2. What is the accepted normal standard of spiritual living today? What would the average person regard as fulfilling one's religious duties? After we set a definite answer to such questions, we can figure out a way to go beyond their limits. There is too little regularity and reliability in our programs of religious life. We must determine what our standard of life indicates that we could follow through in the way of spiritual achievements in life. Do we feel absolute obligations to do something which will deepen our spiritual life? Have we any intentions of building up our characters where they are weakest, rather than simply polishing up a strong point? These are not definite suggestions, but they point to rigorous personal introspection which will show each one just what he needs to do. There is no such thing as an ignominious failure if anyone sincerely attempts to deepen the spiritual currents of his life. If he starts out, he will find a road.

3. Have we really any conviction of the reality of the spiritual? Do we doubt that it has any tangible power? Read the biographies of some of the great missionaries, martyrs, and Christian leaders in our own land.

4. What does a life seem to be made of? What does a real life do and cause to be done? What is the difference between a life which simply pays its way, and a life which *lights* its way? At what point in experience can we really be said to have lived? Any young person ought to have his own idea of what constitutes a life under the conditions of this world. He ought to be able to recognize and to aid real living. We must all know what to do with great ideas when we get them. What was the real purpose of those great thoughts which flitted through our astonished minds, only to sink back unwanted into oblivion?

A WHOLESOME REACTION

We cannot pursue any inquiry into deeper spiritual experience without developing in ourselves grace and graciousness. Good manners and refined culture are essential. One who is always "at odds" with others must have a very flabby Christian life. When we rejoice over being "inspired," that is the time to begin some real Christian work. One who enjoys spiritual life is one who is not curiously nudging his way into every conceivable event that goes on in the world. He has other things to do and think about. He is one who can find time for richly rewarding leisurely meditation. He is seriously concerned by modern trends which are inimical to the kind of life he knows is so rich. He wants to

know about all subjects which contribute to his knowledge, but he enjoys the pure beauty of the noblest ideals and the highest thoughts. He sees Christianity, not as an ideal, but as a guide for life that is needed right at the present moment. He sees why the world must have these principles. He studies the needs of the pathological and the subnormal, but he does not forget the requirement of the great masses who are normal, not vexed with trouble, nor handicapped physically or mentally. He must throw himself fully into the toil of the world, probing its very depths. He must throw himself fully into the ideals of which his own life is capable, probing them to their very depths.

South Boston, Mass.

Ninety Years

To some 'tis given,
Because of natural strength that suffers long,
To travel far beyond this life's allotted span;
To see the loved of other years drop, one by one,
Like grain before the sickle on the plain;
To spend the tedious hours in one long night,
Shut out from all the world by eyes that do not see.

Thrice blessed, then, is he who with the Spirit's sight,
Looks back in peace to service for his fellowman;
On many a distant day, in willing labor spent,
That those who gathered round him might be fed;
Who, in life's busy contacts, ne'er betrayed his friend,
But honest was and fair with all the world.

For service should be keynote to the tasks below;
The Master taught it by his life and words,
Our gift to others is a gift to Him;
But he who seeks to gain for self alone,
Nor stirs to pay his debt to all mankind,
Will find but Dead Sea apples, bitter fruit
That disappoints and withers in his hand.

And blest is he,
Who waits with patience till the night be gone,
Though rough affliction's hand may press him sore,
He does but linger after work is done
To hear the summons from another shore.

Westboro, Ohio.

C. E. THOMPSON.

Religious and Scientific Leaders

Jews, Catholics and Protestants, represented by 1,000 national leaders from various parts of the United States, are to mobilize united forces in a movement to settle differences between religion and science, through a four-day convention in Philadelphia, March 6-9. Christian educators and religious scientists will both be active in the proceedings of the Religious Education Association, which will hold its annual sessions at the hotel named after Benjamin Franklin, who was both a scientist and an educator as well as interested in religion. "The Religious Education Association is independent of denominational control. Its members include educators and scientists from many different denominations and religious organizations. Jews, Roman Catholics and Protestants share alike in the conduct of the Association and will take an active part in its convention program. Perhaps the greatest problem of religious educators today is the adjustment of religious nurture to our predominantly scientific age. Likewise, the greatest problem of scientific leaders is the harmonizing of scientific truth with the instinctive religious interests of man. During the four days that the convention is in session, these great problems will receive the co-operative attention of a thousand of America's leading religious educators and most distinguished scientists." The convention program will begin Tuesday evening, March 6, and continue with morning, afternoon and evening sessions, until Friday afternoon, March 9.

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

*Communications regarding this Section should be addressed:
The Editor, "World News and Discussion," 20 South 12th Street, Philadelphia, Pa.*

AMERICAN DOMINATION OF CUBA

This article is a translation of an inset on the first page of the December 8th, 1927, issue of "Diario de la Marina," published in Havana, Cuba, and is valuable as presenting the Cuban point of view.

TEXT of a letter that our President, General Gerardo Machado, could send to a Mr. William Green, President of the Pan-American Federation of Labor, in reply to the one sent by that gentleman a few days ago:

Your attentive missive has filled me with rejoicing, since it is a proof that you and I coincide in points fundamental to the national integrity of this Republic over which I have the honor to preside.

You say that you desire to obligate yourself to lend every aid and cooperation in the effort to elevate the standard of living of the masses of laborers in Cuba, and to promote the happiness and prosperity of this people. This offer is of inestimable value, for I am not ignorant of the powerful resources of the organization of which you are the worthy President.

Very well, then, my dear Mr. Green.

It is my desire that you should not remain in ignorance of the fact that in this enterprise I am merely a humble co-worker with you, since not only the prosperity of the Cuban laborer, but also his bare daily bread depends, in the first place, and for the moment, on what is done there, where you are almost all-powerful, and not on what we arrange here, where I am the all-powerful.

The problem of the Cuban worker, is not that of the Cuban worker, but that of Cubans in general. It is necessary that you should keep this definitely in mind, and not let yourself be led astray by deceitful mirages. The situation of the Cuban laborer is bad not because he is a victim of the Cuban employer, but because both, employers and laborers, are prostrate with muzzles over their mouths, placed there by your fellow citizens, with the salutary intention, it would seem, to purify them by means of privations and distresses.

Here I do what I can; I govern honestly, I arrange for innumerable improvements which furnish work to the proletariat, and I am avoiding, as far as possible the entrance of undesirable elements which would compete with them. But I do not fail to comprehend that all this is but patches. The new garment must come from there or we will end up in nakedness. Do you suppose that if it depended upon me every workingman would not live in his own house with an automobile at the door?

CONTENTS

American Domination of Cuba
"Diario de la Marina"

From the Mountain Top
John O'H. Harte

The Courage to Make Peace
Frederick Lynch

World Quakerism. Article No. 3
With Friends in France
Alfred Lowry

The wages of our workingmen are below the level of their barest necessities. Why? For lack of adequate legislation? Is it due perhaps to the undue power of our capitalist classes? Or to defective social legislation dating back for centuries? No, Mr. Green. The explanation is simple. There must necessarily live in distress a people which is forced to buy everything from a country where the wages are six times as high. You are asking why the wages are so very low. Because selling sugar at two and a half cents it is impossible to earn enough to sustain life. The problem of the North-American laborer is very different from that of the Cuban. You Yankee capitalists and working men sometimes quarrel because you cannot agree on the proportion in which to divide your wealth, while for a long time the Cuban capitalists and workingmen have not quarreled except as to which day of the week on which each shall fast. Thus you will readily see that the yardstick by which you measure your problems there will not serve to measure ours here. It would be wise, therefore, for you to fix well in your mind that substantial difference.

You surely are not ignorant of the fact that the Fordney tariff put an end to our moderate prosperity. You first told us: Produce sugar, much sugar, all the sugar you possibly can, and the Cuban put in cane all that he had and even some that he did not have. Against the sugar, which you had insistently been imploring us to produce, suddenly and without notice, you erected a wall, inviting us to console our-

selves by eating the sugar and sucking the cane. In order to produce cheaply that article of prime necessity, there were brought into Cuba hundreds of thousands of Haitians, which brought down the price of labor. An infinity of small ports were opened, which absorbed the wealth of our richest maritime cities; and no new industries were started because all the energies of Cuba were concentrated on the production of sugar, and it would not be just to raise the duties on the products of a country which was buying our principal production almost in its entirety. We had a real native bank—a very prosperous one. It was destroyed. And upon its ruins arose the bank of the victors, that of your countrymen, Mr. Green, who with the hard-earned money of the native sons of Cuba, bought the remains of our great sugar mills and our hereditary estates.

When I came into power, I found myself face to face with a sad picture. A people without a bank, without industries, almost without land, with an infamous system of tribute; moral chaos and economic ruin. Something more than two years have passed and not all the old birds remain in last year's nests. Something has been done, and more will be done, because now the government is administered for the Cubans, not for the large corporations which have converted the island into one large plantation, where there does not seem to exist other ideals than to produce sugar cheaply, at the expense of the Cuban laborers and to the profit of the foreign bureaucracy which plays the part of the slavedriver.

Since I am governing for the Cubans, my dear Mr. Green, your offer possesses an incalculable value, because the Cubans, ninety-five per cent of them are day-laborers—some with pick and shovel, others behind the counter, and others who pompously call themselves merchants, business men, etc., etc. If you, with this viewpoint, can influence your North-American powers to loosen up the rope a bit, you will have accomplished more for the Cuban workingman than can any projects carried out by the proposed Secretary of Labor whose appointment the Federation over which you preside has solicited, and whose implantation the Government, which I preside over, promises.

THE COURAGE TO MAKE PEACE

BY FREDERICK LYNCH

IT takes much more courage to make peace than to make war. Nations rush into war on the slightest provocation but they cannot be dragged into peace. They are afraid of it because it is an untried thing and all nations fear a new enterprise more than they fear the onslaught of alien armies. Peace means justice and nations do not want justice. They want their own way, whether right or wrong and they want all they can get whether by fair means or foul. One of the reasons the nations fear peace is because peace implies justice. War has nothing to do with justice. Its outcome never determines who or what is right, only who is the strongest or best armed or most skillful or the richest. One of the chief reasons the nations eschew peace is because only in peace there is the chance of getting justice, while in war there is always the chance of getting everything. One may get nothing but there is the chance of getting everything. Again peace means a certain measure of mutual trust and no nation seems brave enough to put the slightest trust in any other nation. A man will trust his neighbor and know that trust to be his very best defense sometimes. At least it makes for peace. But no nation has the courage to say to another: "We trust you; let us enter into a mutual agreement to respect each other and each other's rights; and let us consequently lay down our arms." No nation has the courage to trust any group of nations or institutions set up by all the nations, such as a world court or a society of nations. Here again it is the fear of justice instead of having one's own way; the fear to trust the destiny of the nation in any way into the hands of one's fellow nations, that holds the nations back.

One gets a perfect illustration of all I have been saying when he compares the attitude of our nation toward the world war in 1916 with its attitude toward the world court in 1926. How easy it was to bring the nation into the World War! How little opposition one

heard in Congress when it was asked by the president to declare war! How unanimous were the people in upholding Congress! How we stopped not at expense or cost or lives or money! How little fear was anywhere evinced! Nations never do seem to have any great fear of rushing into war; neither do the men who go to the front for the nation. The absence of all fear in 1916 as we plunged into the great conflict was noticeable. We were doing the old, tried thing. We were not making any venture. We were doing just as we pleased and would do just as we pleased after it was over if we won, as we felt confident we would. The nation was its own judge in everything and was free to go or come as it pleased.

When in 1926 we faced a second call to enter into alliance with the nations, this time for peace instead of war, the nation

immediately became palsied with fear. The one word "world court" frightened to death some of those senators who had called lustily for our entrance into the war. While there had been no expression of fear on the part of the nation when the call for war came now fear was the most outstanding trait in the country. Every politician, every newspaper, every congressman and many eminent financiers and publicists were crying: "Beware, beware!" To be sure the churches, which for the first time in their history, seem to be losing the fear of peace, went up to Washington to try and put sense as well as courage into the hearts of our legislators, but it availed nothing. They were simply afraid of peace and that was the end of it. "What would happen if this court should take away from us the time honored right of making war when and where we chose? Might it not be that we should find ourselves bound to take questions of national honor and inalienable rights before this awful tribunal and how could the United States submit to that degradation? Might it not happen that questions purely domestic or involving the Monroe Doctrine might be claimed by the other nations as questions to be submitted to the court? Might we not even become involved with the League of Nations and so be called some time to put the common welfare of the world above the welfare of our own country and how could our nation dare take that risk? Worst of all might not this court some time say that we had no right to do just what we pleased in this world because we were strong?" And so on. There was really no other reason in this world why the United States would not sign the convention of the World Court, as it was signed by the other nations, except fear and fear alone.

Again we are seeing the same thing in the disarmament conferences. Nations that were brave enough to rush into the greatest war the world has known, brave enough to lay down ten million

FROM THE MOUNTAIN TOP

NICARAGUA-Mexico — the forthcoming Pan-American Conference at Havana this month; Lindbergh's mission of good-will to our southern neighbors, and the Hearst campaign against Mexico, have served to focus the attention of the world at large and Americans in particular upon relations and policies with our fellow-republics of America — North and South. The policy of the United States cannot be praised or condemned in entirety. It is part good and part bad. With the economic development, under American supervision, there are such objectionable features as our war with liberal opinion, and forces in Nicaragua; our bullying Mexico with regard to the oil situation, and an objectionable paternalistic attitude in general to the republics south of the Rio Grande, and to those republics lying between Panama and the Rio Grande in particular. We therefore feel that our article on the "American Domination of Cuba," as translated from a Havana newspaper, will be of particular interest to our readers at this time.

This article was sent us by May M. Jones, formerly of Havana, Cuba, and she states in her covering letter: "Though the article may be slightly exaggerated in some details, it is on the whole a very fair and even moderate statement of what has happened. I know personally the deplorable economic conditions which prevail in Cuba at the present time, and which are causing a great deal of suffering and causing a deep feeling of resentment to grow up."

* * * * *

Alfred Lowry, who contributes the third article to our World Quakerism Series, is Friends' representative at Paris.

Frederick Lynch, who writes on "The Courage to Make Peace" is the educational secretary of the World Alliance for International Friendship Through the Churches, with headquarters at 70 Fifth Avenue, New York City.

* * * * *

Writing in this column last month we stated that the future of *World News and Discussion* was uncertain. We now wish to advise our readers that the Peace Association of Friends in America has decided to sponsor a monthly international section, and have asked the writer to work with them in Philadelphia to assist in presenting the new department. It is too early at this writing to state what the policies regarding the Section will be.

The writer wishes to take this opportunity of expressing his appreciation of Friends' interest in the work, and has especial appreciation of Friends at Oskaloosa, Iowa (including Penn College), and those at Richmond, Indiana (including Earlham College) with whom he sojournd for several days.

JOHN O'H. HARTE.

Richmond, Indiana,
January 12, 1928.

lives and go through incredible sufferings, to pile up debts forever, were not brave enough when they met at Geneva the other day to make even a beginning in disarmament. Disarmament calls for risks, for mutual trust, for sacrifice of rights for duties, of national ambitions for the common good, and this all calls for a courage the nations simply have not got. They are actually as cowardly before such a great venture as a child is of the dark.

We are going to see the same thing when the treaties for the outlawry of war come before the Senate. Already, the moment it was announced this week—December nineteenth—that negotiations with France had actually begun, looking toward such a treaty, fear began everywhere to manifest itself, both at home and abroad. The Paris journals have begun to caution France not to proceed too fast. She does not know what

she may be getting into. "Suppose the United States signed a similar treaty with Germany and Great Britain would that not prevent her going to the aid of France as she did in 1916 if Germany attacked her again?" Fear, fear, fear of peace! I have been in Washington this week—the week before Christmas and when the proposed treaty with France came up I heard the same old talk: "Go carefully. Peace is full of unknown pitfalls. You do not know what you are getting into. You may be selling your inalienable rights." The same old thing—fear—fear—fear.

Yes, nations are a hundred times more afraid of peace than of war. Our own nation seems a little more afraid of it than are some others. The other nations were not afraid of entering the Court and the League, although it meant the sacrifice of individual rights for the common good.

Germany and France were not afraid to sign Locarno—a marvellous evidence of the courage for peace, after ages of courage for war. Should our own nation suddenly attain that courage for peace which she showed for war in 1916 she could have the decisive word in peace she had in war. We are approaching a presidential campaign. Is there not in the United States any man great enough to say when he becomes President: "I am not afraid of peace. I call upon the people to cast the pusillanimous fear of peace behind them and to say to all the world: 'the United States is not afraid of peace. We will go as far as any nation in the world in making those mutual agreements and establishing those associations of nations, republics of peoples, that will outlaw war forever. We are so little afraid of peace that we will begin the limitation of armaments and trust to you to follow.'" Such a president would be in history another Lincoln.

WITH FRIENDS IN FRANCE

ALFRED LOWRY

The Third of a Series on World Quakerism

Paris-Ville Lumière! We are used to hearing the great French capital and world's crossroads referred to as the City of Light, but we do not as a rule think of this illumination as being of the *inward* sort. Paris offers to her visitors pretty much anything they come for (so that the reputation the city enjoys in some quarters reflects quite as much upon her visitors as upon her own hospitable population!) and those who care about such things will find today perhaps as live a Quaker group as is to be discovered anywhere in the world.

This group is of post-war formation, but it would be unfair, even in such a brief sketch as this, to make no reference to the spontaneous and wholly indigenous Quaker movement in the South of France, an outcome of that Camisards in the eighteenth century. These *Inspires de la Vauvage* held a firm belief in the immediate revelation of God to man, and in time became pacifists, refusing to bear arms. They were to be found in four villages near Nîmes: Congénies, Fontanes, Calvisson, and St. Gilles, and the one meetinghouse ever erected in France is still standing in Congénies. They were discovered by English Friends about 1785, and following the visit, in 1797, of two American Friends, William Savery and Benjamin Johnson, a Monthly Meeting was established, and a "returning minute" was issued to the former, signed by the leading Friend, Louis Majolier. (Those who would pursue this interesting movement further are referred to *"Les Quaker Français: Etude historique,"* by Ed. Jaulmes, Nîmes, 1898*, and to Chapter XX of Francis R. Taylor's wholly delightful *"Life of William Savery,"* Mac-Millan & Co., 1925.)

As in Germany, at Minden and Pyrmont, military conscription proved the slow death of these groups in the nineteenth century, all young men being obliged either to emigrate or to renounce their peace principles, and today two or three elderly ladies constitute all that is left of the Society of Friends as it existed in the South of France. Some of their books, including a Discipline, are still extant. The great reformer, Anthony Benezet, was the son of Jean Benezet, of Calvisson.

It would appear that a Friends' Meeting existed in Paris (*Place du Théâtre Français*) early in the nineteenth century, though I have not been able to trace it beyond certain references in the Journal of John Sargent, late of Fritchey, Derbyshire. Our beloved Friend, Justine Dalencourt, now nearly 89, maintained a meeting for worship at her home for something like forty years, and our Visitors' Book dates from 1889. During the period of Friends' Reconstruction work in the devastated areas there were numbers of English and American Friends in France, an "Allowed Monthly Meeting" was set up by the London Meeting for Sufferings in 1918. After the withdrawal of nearly all of these workers, it seemed wisest (in 1920) to dissolve the monthly meeting, and its members, in most instances, were transferred to the Friends' Council for International Service (in its capacity of a monthly meeting), though regular meetings for worship and for transacting local business were maintained by the little nucleus of Friends who remained in Paris, aided by the representatives of the C. I. S. in its newly established "Quaker Embassies." Mark H. C. Hayler, Matilda Metford and Gertrude Beck were among those who gave faithful service during this transition period. A room at the

Hotel Britannique served as library, office, and for holding meetings.

The year 1923 marked a development in the life and work of the Society in Paris. Roger H. and Irene Soltau, eminently qualified for such a task, came out from England for a year's service, and the ground floor of 20, Ave. Victoria (with direct access on the street and two large windows for displaying our publications, etc.) was secured and adapted to the needs of a Friends Centre and Meeting-room. Henry Van Etten began his official connection with the Centre at this time, as did also Gerda Kappenburg (now de Hass). Public lectures were arranged and the book-shop began to function. When the Soltaus were obliged to return, at the end of their year's leave, Alfred and Grace S. Lowry (of Philadelphia) were asked to succeed them, in the summer of 1924.

The Centre, sponsored and largely maintained by the Friends Council for International Service and the American Friends Service Committee, at the beginning cared especially for the little group of English and American Friends who, for one reason or another, remained on in Paris after the war workers had withdrawn. Of course, some French people and others were drawn to the little group and the need for suitable books and pamphlets in French, describing Friends, their ideals and their work, was at once evident. The *Echo des Amis* began in 1922 as a mimeographed sheet, issued every now and then. It now appears every other month, and has a circulation of some 1100 copies. We seek to include articles of general interest as well as those dealing more directly with Quaker problems. The paper is now published by the French Committee for International Service,

*Now out of print, but an English translation by the present writer serially appeared in The Friend (Philadelphia) in 1910.

who are assuming full financial and editorial responsibility. It goes without saying that many of our publications stress the questions of war and peace, and the need for a more confident and friendly spirit between nations and races. At the same time we do not want to be known as just one more Peace society or philanthropic organization. These activities should be but the manifestation of something more profound in our life and experience, not in themselves the reason for our existence.

Some 2,676 books and pamphlets left our hands during the past year; of these about two-thirds were sold and the rest given away. It might be of interest to know which of our pamphlets and books have had the highest sales: "Comment les Quakers ont servi pendant la Guerre" (226 copies), "Un Pays sans Armee: la Pennsylvanie" (104), "La Pratique de la Presence de Dieu" (Frere Laurent) (179), "Glans Mystiques" (114), "Les Quakers" (109). "Le Christ des Andes" (a leaflet prepared in the first instance for the British League of Nations Union by Prof. Gilbert Murray and translated into French by our Friend Elizabeth Finlayson) has run to four editions of 2,000 copies each. Our largest book, "Qu'est-ce que le Quakerisme?" (the French edition of Edward Grubb's well known work) had a sale of 88 copies, 35 more than the year before. The list of our publications now totals about thirty titles.

Our Meetings for worship are held on First-day at 10:15 and on Fifth-day afternoon at 6:00. The average attendance is about 35 and 20 respectively. Some First-days we get up to 50 and rarely drop below 30. In a group of 35 worshippers we have sometimes counted as many as a dozen nationalities: French, English, American, Irish, Dutch, German, Austrian, Polish, Russian Chinese, Swiss, Scandinavian, Italian, and even Egyptian! The meeting for worship is the heart of all our life and activity, everything seems to center there. Vocal ministry is usually in French, though speaking in English by visiting Friends is not infrequent. There is no dread of silence, which may seem remarkable for Paris, and sometimes the entire hour passes without a word being spoken, though that, rightly, we think, is of rare occurrence. There is, as there ought to be a wide variety of vocal service, for there are many sorts of "states" to be reached. Friends passing through Paris have expressed themselves as being well satisfied with the spirit which they felt obtained in the meetings.

Our first General Meeting was held at Whitsuntide, in 1925 and similar gatherings have taken place at the same time each year since. About eighty persons were in attendance, some coming from Marseilles, Nice, Bordeaux, Thiat, Dijou, Beauvais and also from Belgium, England, and Germany. Our records show that there are some forty permanent residents in the Paris region, including eight children. We can always count on six or eight transient residents, usually students

who come to Paris for six months or a year, bringing the Paris membership up to about forty-seven. In the provinces are sixteen adult members, with three children, making some 66 members, with 46 associates, or 112 in all.

Lectures, under the auspices of the Centre or of our local Peace Committees, are arranged for during the autumn, winter and spring. Among those (well-known in Paris) who addressed us during the past year were Han Ryner, Andre Ripert, Armand Charpentier, Jacqueline Bertillon, Francis Delaisi, and Sir Thomas Barclay. English and American lecturers have included T. Edmund Harvey, Margaret Sefton-Jones, Edith M. H. A. Bigland, Wilbur K. Thomas (Secretary American Friends Service Committee), and Alfred G. Garrett. Besides addresses which we ourselves arrange, others are given in our meeting-room, under the auspices, of a dozen societies more or less in sympathy with our position and to whom we are glad to lend our premises. Some may be tempted to criticize us for lending our rooms to certain groups which, though idealists, are not all Christian, but we have had a number of expressions of appreciation from people who repudiate formal Christianity, yet feel at home with us because of a spirit of tolerance and fellowship without emphasis on creeds. At least twenty addresses were given by the secretaries during the past year, two in our meeting-room and the others, by invitation, before groups in the suburbs of Paris and as far away as Marseilles, Alsace and Brittany, likewise at the Friends' Centers in Vienna, Frankfurt and Nuremberg.

Those especially interested in the international side of Friends' work have formed their French International Service Committee, which it is hoped will grow and develop, taking its place beside the older English and American service boards. This little group was able to contribute 7,000 francs to the work the past year, which represents a far deeper interest than the sum, expressed in pounds or dollars would seem to indicate.

Prison work on the part of Friends was started in Paris in 1839, when Elizabeth Fry founded a committee of Protestant women. Gerda Kappenburg de Haas, Mary Kaftal Boutkevitch and Phebe Borghesio, under the auspices of this same committee, secured permission to visit the women prisoners at St. Lazare and at Fresnes, and accomplished splendid service especially for the foreign women and girls, who are often quite without friends and unable even to make themselves understood by their accusers and gaolers. Such work, though exceedingly wearing upon the energies and sympathies of those engaged in it, carries with it a quite special reward.

Before leaving Paris to return to Holland, Gerda de Haas founded "Le Comite d'Etudes et d'Action pour la Diminution du Crime." This is entirely independent

of the Friends' Centre, though we consider it our child, and Henry Van Etten is its active treasurer. Weekly meetings have been held and definite results can be cited, amongst them the transfer of the women of one department of the prison of St. Lazare (condemned by the authorities themselves for about a century!) to the modern institution at Fresnes, and the obtaining of a plot of ground from the city to enable the Salvation Army to build a refuge for the homeless, who wander the streets of Paris at night and sleep under the bridges. The committee also arranged for concerts in some of the prisons where there are young people. Henry Van Etten has been invited to prepare and broadcast (five minutes every week) material touching on penal reform, in its various phases. He has already spoken on the death penalty, and is expecting to tell about certain model institutions which he visited last spring in Belgium. Phebe Borghesio continues her visits to individual women prisoners and from time to time makes exceedingly interesting reports, with detailed information on certain typical cases.

Our Friend, Ethel Behrens, with our Associate Member, Sir Thomas Barclay (of the family of the Apologist), organized this year a series of International Monthly Lunches, which have proved popular.

The fact that we have been admitted as a member of the "Comite d'Entente des Grandes Associations Internationales," which is one of the activities of the Institute of Intellectual Co-operation (under the League of Nations), is one sign of the growth of Friends' International Service.

Owing to an exaggerated increase in the rent and to the fact that our present quarters are proving increasingly cramped, we have been forced to look elsewhere, and have been fortunate in finding what we face to face with a sad picture. A people believe will serve our needs adequately for years to come, at half the rental we should be obliged to pay were we to remain on where we are. The new premises are over on the Left Bank, in the Rue Guy de la Brosse, near the Sorbonne, the College de France, and the Jardin des Plantes. Here we shall have opportunity and room for undertaking work amongst students, which up till now has been for us nearly an untouched field.

There is nothing spectacular about the activity of Friends in France, nor is the French field likely to yield quickly a great harvest. When English and American Friends visited Congenies, a century and a half ago almost, their great concern seems to have been to make the little group conform in every way to what was considered indispensable by Anglo-Saxon Quakers. A good many people now know the way to our Centre. These, we trust, will more and more look upon us as a really French religious society, with great liberty to its French members to express themselves along Quaker lines.

Journeys to Palestine Villages

BY A. WILLARD AND CHRISTINA JONES

The other day I rode out to one of our village schools. The road leads along the crest of a divide. To the west one can see the blue waters of the Mediterranean only a shade darker than the sky itself. An irregular line of sand dunes indicates the beginning of the plain. Distant Jaffa seems to blot out this dividing line and true to her nature, partakes of both the sea and the land. A suggestion of smoke indicates the slightly nearer villages of Ramleh and Ludd; then the plain is lost in a succession of hills resembling in magnified form the terraces of a vineyard. Numerous villages perch on these hills. The names of some are known to me but all look interesting and invite closer acquaintance. I remember the same charm of a distant village in France where as here closer contact often brings disenchantment. Olive trees and vineyards provide a lovely setting for what is sometimes a very filthy place.

As I followed my mountain-top road each turn brought a new variation to the scene. The grey, green leaves of the olive trees were greyer still from the dust. Though the rainy season is here we have had more east winds than sea breezes. The late arrival of the rains has given the villages added time to complete the repairs necessitated by the earthquake but it has given the farmers occasion for grumbling as well. Where has there ever been weather to satisfy everyone—least of all farmers?

Bicycles are a liability on most Palestinian roads but I made good time on this one which is fairly level—being on top of the world, so to speak. My enjoyment of the truly wonderful landscape was frequently interrupted by the stones that like the poor are always with us. But after an hour of steady work I came to the first houses of Attarrah.

My visit was unexpected but I found the teacher busy with 18 or 20 little children. She seemed to be hearing one class while helping some larger girls to wind yarn. Other girls were doing cross-stitch and still others were studying. There seemed to be a remarkable degree of order for so much variety. The teacher explained that some were late in coming and before long three or four more entered rather shamefacedly. Each one was asked to give her excuse—and what excuses they were! One little tot was asked to explain why she was late whereas her sister was on time. It developed that her mother, being forced to go to the village spring for water, had locked this girl in the house with the baby during her absence. Another of about seven or eight years, though very small, had taken two large oxen to the spring for water. Each one had similar excuses to offer. It is evident that these children—young as they are—hold an important place in the family

apportionment of labor. Small chance had they of wishing to avoid school. Rather was it a refuge—a luxury—a shelter in a barren childhood land!

Upon learning of my arrival the muktar (head man of the village) came in to greet me. I was glad to see him because he is a steady, hard-working man and because I had some questions to ask him. I first asked him if there was land available to start a little school garden and experiment station. He assured me that I was welcome to as much land as I desired but there was no water. Again I asked him if we could have a room from the village for the teacher who was finding our rented room crowded. The Mission has paid rent in this village for seven years and I wished to see if we could not obtain some help from the village. I told him that it was time for the village to assist now that they had had such a good school for so long a time. He agreed with me in principle readily enough but said that it was utterly impossible. "How can we pay for a school," he asked, "when we cannot pay for meat?" I wonder how you would answer him? Especially when you know that what he says is literally true for many families in the village.

I remain in the school about two hours, listening to recitations, inspecting records, and learning what the teacher needed in the way of medicines. During that time some clouds gathered and some rain fell but not enough to make the road muddy. On my way back the olive trees were greener and the air was much fresher. The sun came out and the land seemed to have come to life. Yet with all its beauty, its sacred associations, and its wonderful history the land is very, very poor. I do not think Friends at home realize just how poor. Certainly tourists traveling de luxe never sense the real situation in these villages of which Attarrah is not an extreme example.

THE ECONOMIC PROBLEM

The economic problem is of fundamental importance for Missions. It is remarkable how well the villagers do under the circumstances. Men, women and children work early and late. They do not want nor need ordinary charity. They need a chance to earn a living. One wishes for an Aladdin's lamp or a bank balance in order to establish local industries. Soap factories making soap from olive oil by-products and selling it to people everywhere—besides increasing the local consumption! Canning factories for the numerous fruits and vegetables that grow readily here. And a bank that would loan money at a reasonable rate of interest would be a decidedly missionary undertaking. Interest rates are 15% and 20%—seldom as low as 10%. The United Missionary Council has asked me to assist in exploring

the social, industrial and rural conditions in Palestine. Our report will be made and perhaps read, then probably forgotten within a month. But we will keep on working at the problem and perhaps a way will be found.

This is the side of Palestine one gets in the villages. There one meets a sturdy, patient class of people who though often ignorant of books, are mighty upstanding and wholesome. It does one good to see the courage with which they face conditions which would appall the poorest Iowa farmer.

MAY WE HAVE PICTURES TODAY?

BY EVA RAE MARSHALL

A Sunday School has been opened in the crowded section of Ram Allah. On Monday the Sunday-school lady is hurrying down the narrow stone street when some ragged urchins with tousled heads run excitedly after her.

"When do we go to Sunday School?"

"When do you eat mashie, boys."

"Isn't Sunday School today?"

"No, when you eat mashie."

So all week the children live in anticipation. The day comes, and long before the Sunday-school lady arrives, a motley group is crowding in front of the town hall which is open free of charge for the occasion. At length they take their places.

"How many boys are there?" "Ah yes, forty-nine. How many girls?" Forty-seven. Now I am going to put this picture on the wall on the side of the boys because they have the largest number present. Next week if they still have the most they can keep the picture, but if the girls have the most it will go to their side. Who knows of some one they can bring?". Every hand waves.

It is the following day. The Sunday-school lady is again winding through the street when she is eagerly accosted.

"When do we go to Sunday School?"

"At ten o'clock Sunday morning."

"When is ten o'clock?" (Many homes have no time pieces).

"When the shops open it is ten o'clock."

Another week passes and there are more surging, tousled children waiting for the Sunday-school lady.

"Well, how many boys are there today? Fifty-two. And how many girls? Forty-nine. So the picture will stay with the boys. "Do not any of you have sisters you can bring?" A small boy pipes out, "Yes, I have two sisters but I didn't want to bring them, because I want the boys to get the picture."

"Well, next Sunday, we will give a picture card (used postcards sent from America, written sides pasted together and sent as printed matter) to every boy and girl who comes to Sunday School." The children are delighted.

This Sunday School, which has been in operation in the winter time under Friends for three years, proves so successful that

a second is started in the meetinghouse itself. The attendance there grows each week, thirty, forty-four, fifty-five and sixty-two. The first Sunday the new school opens the picture postcards are given out. A teacher, going home from church, sees three small boys on the street. "Boys, go down to the meetinghouse. They are giving out pictures there today." Without a word and as if shot from a lightning bolt, they pick up their heels and disappear up the street, nor do they stop to look until they reach the door of the meetinghouse where the Sunday School is already in progress.

So they love the pictures. The teacher asks,

"Where is Braham who was here last Sunday?"

"He did not come because you are not going to give us pictures."

"And don't you love to come even if you don't have pictures?" A big boy responds, "We are big boys. We don't want pictures."

But the little ones love and cherish them.

A Moslem policeman's three children come to the school in the meetinghouse, and his oldest boy goes as well to the kindergarten at the Girls' School. Each week, the Moslem soldier on duty by the policeman's house, when he sees that church is out, calls the children and accompanies them, along with the attendant of the children, to the meetinghouse. There he waits outside the gate to walk home with them. After the temperance lesson, the policeman met the Sunday-school lady.

"I am going to give my boy to the Friends Mission. He does just what the teacher says. He said to me the other day, 'Papa, we must not drink beer any more because it burns our stomachs.' And he said to his mother, 'We mustn't eat so much, because the teacher said so.'"

So they come to the Sunday School, some of them carrying the baby brothers and sisters, for they must care for them. Can you picture a thirteen year old boy carrying his little baby brother? But they come, Greeks, Moslems, and one of our Moslem girls who is teaching a class says, with great enthusiasm, "And think, I have a little Jewish girl in my class." (There are practically no Jews in Ram Allah.) Get the picture of a Moslem girl teaching Christians, Moslems and a Jew the story of John the Baptist.

And here a little red haired girl comes very late, dressed in her gayest finery, to ask if she may be excused to go to a christening.

"Stay till the Sunday School is over and then go."

"Oh, but they are going to the church now, I'll stay just for Sunday School." And she takes her place in great contentment.

Do you hear that fearful crying? It is little sister who was left at home. Her heart is broken, nor will the child be comforted until the older sister rescues her

from the church yard and says she may come in to Sunday School.

Plans are now being made to start a third Sunday School in the Moslem village of Beerie. If Friends could see how cherished are the pictures, every Sunday-school class at home in America would gather the buried and almost forgotten ones from the old postcard album or the cards from the writing desk drawers and have a pasting party. It would make a nice social diversion for the class and would give these poor village children a little bright spot and help to plant the good seed where it may spring up.

PLEADS FOR REAL ACCORD BETWEEN RACES

"No emotions are quite as unreasonable, no prejudice is quite as determined, no meanness is quite as mean, no blindness is quite as quick to justify itself, as that which finds expression in race antagonism," said Dr. W. W. Alexander, of Atlanta, Georgia, director of the Commission on Interracial Cooperation, in speaking recently in New York.

"James Bryce said that race had not been a factor in civilization until recent years," said Dr. Alexander. "Today, as you have been reminded by almost every returned missionary, race has become a factor of first importance. Why is this so?"

"The war ten years ago left a disillusioned world. The dream of democracy, the sacred rights of minorities, and self-determination have been proven no more than dreams. The largest unity in the world was the unity of the millions who were united in this supposed fight for democracy. The world is plagued by a lost vision. God sought to speak and men turned away. The disillusionment of the returned Negro soldier is the cause assigned by one of our workers for a loss in a Southern county between 1920 and 1925 of 35% of the Negro population.

"The position of special privilege occupied by the white race is a second cause. The assumption of special privileges creates suspicion and antagonism on the part of those who have no share in them. The inevitable contacts between people who live in this shrunken world have brought into sharp relief differences of temperament and culture—for there are those differences.

"Every racial situation around the world is aggravated by underlying economic factors. It has been noticed for some time that race riots and lynchings rise and fall in inverse ratio to the price of cotton; and when business is dull in the North the race riots break out. In South Africa the bread problem is tied on to racial fears and racial prejudice; the race problem is tangled in with economic problems all around the world. And it thus becomes a very real thing with which to cope. But today the cultural levels of the world are tending toward equalization. Science is no longer the possession of the West.

"What can the Christian church con-

tribute toward the solution of the race problem? It must give a demonstration of fellowshipship. It must demonstrate the essential worth of every backward group. It must add to its zeal for humanity the best scientific study available in the world. It must educate its membership in the right attitude. If our Christ cannot avert race prejudice in America and around the world I do not believe that he can do much of anything else among the races.

"I am an optimist about the outcome of racial accord. But if we are to achieve it, we must at great price and during a long time do some very daring things. And many men and many churches are doing those things."

DOINGS AT DAMASCUS

The work of the Friends Church at Damascus, Ohio, is progressing well under the efficient leadership of the new pastor, Homer C. Phillips. The gospel messages are clear in the presentation of the truth, and bring blessing and help to those who hear. The choir is meeting regularly for practice, and their songs in connection with special numbers at each meeting, are a great help in the services.

On December 23, the Sunday School held their Christmas entertainment. The most excellent program of recitations, exercises and songs by the children, and anthems by the choir, depicted the various phases of the beautiful story of Christ's birth. At the close of the program, Santa Claus appeared and presented each member of the Sunday School with a bag of candy.

The annual New Year's dinner was held at the church Friday evening, December 30, with 183 present. After a social time, a sumptuous two course dinner was served, followed by a very interesting program consisting of speeches, instrumental and vocal music, and scenes from the story of Thanksgiving Ann. Two former pastors of the village, with their families, were present—H. L. Peoples of the M. E. Church, and C. E. Haworth of the Friends Church; also Ralph S. Coppock and family of Alliance. The shut-ins were kindly remembered by the sending of dinners to them.

Sunday, January 1, was observed as Missionary Day. At the morning service, Matilda Stewart gave an impressive message on the work in China. In the evening an interesting and instructive program was given, in charge of the Berean Sunday School class of which J. Gurney Gilbert is teacher. Stereopticon views were shown of the mission work being done in the Tennessee Mountains by J. Edward and Daisy Ransome. A free-will offering of \$10 was taken for this work.

Power is not something that is created, but something that is bestowed; we discover it, develop it, and learn how to use it, but we do not create it. The holy Spirit in the life of the believer is the secret of power.

—JAMES I. VANCE.

Of Far-Flung Friendly Import

News Items From A. F. S. C.

Friends are cordially invited to attend the meeting of the American Friends Service Committee on January 26th at 3 P. M., in the Fifteenth and Cherry Streets Meetinghouse, Philadelphia. The reports of the Foreign Service and Interracial Sections will be given special attention. We hope also to have a report to make to the General Committee concerning the situation among the striking miners in the bituminous coal fields.

There will be a meeting that evening in the Race Street Meetinghouse at 8 o'clock to be addressed by Crystal Bird, Field Secretary for the Interracial Section. Please extend a cordial invitation to your friends to attend this meeting.

It was the privilege of many Friends to meet Harry T. Silcock when he was in this country in October. From the minutes of the Friends Service Council in London we learn that he left on December 20th for a visit on behalf of the Council to India, Syria and some of the European centers.

Gilbert L. MacMaster from the Berlin Office has sent us the following notes of interest which we want to call particularly to your attention:

The American Naval program has been given a great deal of space in German papers. One of the papers commented that, in contrast with this, Germany was not building as many war vessels as the Versailles Treaty allowed her to build.

Polish-German Relations are reported to be gradually improving. The Trade-Treaty negotiations have resulted already in agreements on ninety-two points. The Polish people who remained in Germany during the war have now been recognized as Polish nationals, with the right to remain in Germany.

The feeling in Germany is that the recent Polish-Lithuanian agreement which was made in Geneva has not bettered relationships between the countries to any great extent. Some people feel that Poland has been given a fairly free hand; and they are afraid that at the first opportunity it may absorb the whole of Lithuania. The question is complicated because it has been discussed in connection with the Danzig Corridor question. One strong proposal for the settlement of the Danzig Corridor question is that Poland take Lithuania and in this way get a natural outlet to the sea. Poland would then be able to turn back the Corridor to Germany and thus do away with the cause of friction between the two countries.

Another factor that enters into this situation is that there is considerable discussion of making Lithuania a Customs Corridor between Germany and Russia. If this were effected, Germany and Russia

could then engage in trade without foreign supervision. Such a plan is being opposed by some of the countries outside Germany because it would break the "*Cordon sanitaire*" which the allied powers drew about Russia.

The annual meeting of the German Peace Society held recently at Erfurt shows that the present membership is 25,000. During the year, 636 public meetings have been held, with an average attendance of 267. So far as reports show, the membership of the society is divided as follows: 44% to the Social-Democratic Party, 26% to the Democratic Party, 25% to the Catholic Party and 25% with no political affiliation.

The German Women's International League for Peace and Freedom have taken a very decided stand upon the question of the Colonies. Many Germans have felt that with the entrance of Germany into the League of Nations, she would be called upon to take over the mandates of some of her former colonies. The Women's League are strongly opposing this movement. They say that colonization has always disregarded the self-determination of peoples. The history of colonies has been a history of atrocities of the worst kind—that the control of the colonies has created cruelties and oppressions and slavery of men, women and children.

In the University Clinic at Freiburg which was built with money contributed through the American Friends Service Committee, is a tablet which bears the following inscription:

"Encouraged by gift through the American Society of Friends (Quakers) the Von Boden and the City of Freiburg built this house in 1926-27 and called it 'Haus zur Sonne und Freundschaft' (to be used as a place where children may find healing)."

About a year ago, Professor Lewis Robinson was in Germany where he was investigating penal conditions as a part of his whole investigation in Europe for the National Crime Commission and the Department of Justice in Washington. The report which he issued upon his return is now being translated by Ministerialdirektor Bumke of the Reichsjustizministerium, and has appeared in full in one of the numbers of a leading legal magazine. Dr. Robinson is a Philadelphia Friend, well known in penal work throughout the State of Pennsylvania.

Hans Albrecht, Clerk of the Yearly Meeting in Germany, is keeping in touch with the development of the Meeting and the opportunities for international service on the part of German Friends by visiting the different groups. He attends the regular monthly meetings of the Secretariat in

Berlin and tries to make occasional visits to the little Centers in Frankfurt and Nurnberg. We do hope that whenever American Friends are planning to include Germany in their European itinerary that they will make a point of getting in touch with Friends Centers in these cities. There are some very devoted English and German workers in Frankfurt and Nurnberg who welcome interested visitors.

ACTION URGED REGARDING NICARAGUA

The Peace Section of the American Friends Service Committee is encouraging all members of the Society interested in the Nicaraguan situation, to send letters to the President at this time.

Many Americans are becoming heartsick over the continued sacrifice of life in Nicaragua. Every day brings fresh reports of more violence and more death. We are getting in deeper and deeper. This is resulting in more hatred and resistance in the sovereign State of Nicaragua; more fear and suspicion of our aggression throughout Central and South America; loss of honor, prestige and trade everywhere south of the Rio Grande. Is there not a better and friendlier way of maintaining right relations between the United States and our Southern neighbors?

The Pan-American Conference, which opens January 16th, offers an unusual opportunity of working out a better way. The United States will be represented by an unusually able delegation, headed by Charles Evans Hughes and Dwight Morrow. They are men of broad and constructive statesmanship. If given a free hand, our delegation is capable of working out a code of international law and a system of procedure which will end our military intervention in Latin-America by the substitution of law for war, friendship for force, and an ever-increasing goodwill for suspicion and hatred on the American Continent.

Our Government is not yet sure that the American people are ready to substitute friendship for force in our relations with the countries south of us. There is grave danger that our delegation will go to Havana under definite instructions that will prevent it from using its great ability to meet the situation squarely and constructively. The National Council for the Prevention of War, in spite of all denials to the contrary, maintains that the State Department does not wish the Nicaraguan situation discussed at Havana, and that our delegation will be so limited by instructions that it will not be able to work out any fundamental solution to our difficulties.

It is time that the members of the Society of Friends expressed themselves directly to the President. Although he may be away from the White House himself, the letters will be transmitted to the Secretary of State, and will do a great deal of good.

(Continued on page 47)

QUAKERDOM • AT • LARGE

Three new roses were introduced by the Hill Floral Products Company of Richmond, at the annual meeting of the State Florists' Association held in Indianapolis. The flowers were the Joanna Hill rose, a yellow flower with shades of cream; the Fontanelle, a long stemmed yellow blossom; and the Rose Hill with pink bloom. The Company was awarded the Carnation trophy.

Anna Cox Brinton, professor of Classical Languages at Earlham College, gave an illustrated lecture before the Philological Association in Cincinnati, Ohio, recently, on Maphaeus Vegius' Thirteenth Book of the Aeneid, 1428-1928. She later addressed the meeting of the American Association of University Women at Indianapolis, Indiana, speaking on Italian Farms and Villa Gardens.

Walter R. and Catherine Cox Miles of California spent part of their Christmas vacation in Richmond visiting her parents and her sister Anna Cox Brinton. Dr. Miles who is professor of Experimental Psychology at Stanford University, spoke at a meeting of the American Psychological Association held in Columbus, Ohio, and also to the Race Betterment Association at Battle Creek, Michigan.

William J. Sayers, the Broadcasting Chaplain of Muncie, Indiana, may be heard each Sunday afternoon over the radio at 2:30 o'clock. For those who are able to "tune in," a Quaker message is in store as an extra, provided they have been at meeting in the morning. Such service on the air is becoming increasingly popular and tends to stimulate interest and attendance at the regular meetings for worship. The station is WLBC.

In an appeal to Friends, a leaflet issued years ago by Concord Quarterly Meeting of Friends, Media, Pa., contains the following: "Many smokers have found that with an increase in their devotion to the cause of Christ has come the conviction that they must give up tobacco. So we, all of us who care for the advancement of the kingdom of God, shall we not carefully shun all that may prevent our full service, all that may deaden our spiritual life, all that increases the authority of the body over the mind? 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'"

Horace E. Coleman arrived at Seattle, Washington, January 3, and is spending a short time at Claremont, California, where his wife and son, Horace Jr., are residing for the winter, before he goes on to New York. He has come to America to complete arrangements for the 300 delegates coming

from Japan to the World's Sunday School Convention at Los Angeles in July. This is by far the largest Japanese delegation to attend any gathering outside of Japan and the leaders on the Coast are much interested in the possibilities. Horace Coleman is planning the trips before and after the Convention which will cover the whole of the United States.

Dr. Henry T. Hodgkin, widely known student of Far East conditions, addressed the student body at Haverford College, January 7, and said that the solution of the Far East problem lies in the hands of the men now in college. There is an immense field of service open to those who have the necessary essentials. The three chief requisites needed by a man taking up this work are knowledge, grit and the conviction that the world is essentially good and through hard work he will reach his ideal. "International interpretation of foreign problems by men with fair and unprejudiced minds will do more to solve our difficulties in the Far East than anything else."

Levi Gregory, now pastor emeritus of the Friends Meeting at Oakland, California, in renewing his subscription writes that he has been a subscriber ever since our paper started and of *The Christian Worker*, its predecessor, for some years before, together over fifty years, and would feel lost without its weekly visit. After forty-five years of active service in the ministry he finds it not an easy task to "retire," which would doubtless be even more irksome were it not for impaired health which aids in holding him back. He finds it comforting, however, to look back over the years of service without regrets, and looking forward he adds, "May this be a good year in all departments of work in the Friends Church."

Under the caption, "The Gospel of Peace," in *The Friend* (London), Bedford Pollard says that there is a tendency among Friends to imagine themselves as standing alone like Pompey's pillar, or like Elijah, in their attitude toward all war. It will probably interest a good many to know that a fine demonstration has just been made by the Co-operative Women's Guilds up and down the country in connection with the recent Armistice Day. There are upwards of a thousand guilds and nearly 60,000 women associated. The meetings began by the local president saying: "We are holding this meeting today in memory of those who fell and suffered in order that there shall be no more war, and to renew our pledge to work for world peace." Following the address this resolution was passed: "We who have met here today, believing that war is a crime

against humanity, pledge ourselves to work for total disarmament, the removal of all causes of war, and the establishment of a new social and international order based on the pacifist principle of cooperation for the common good."

Edward Thomas, of New York Friends Meeting, has been asked by the management of Radio Station WGL, wave length 294, kilocycles 1020, 16 East 42nd Street, New York City, to arrange for a series of talks on Quaker Adventure the only requirement that they be interesting and suitable for broadcasting. Friends agreed to accept this opportunity to begin January 15 from 7:15 to 7:45 p. m. It is hoped that some Friends listened in and will write favorably to the station if considered good or write suggestions for improvement if needed to Edward Thomas. If Friends can make good the time can be had indefinitely and it is earnestly requested that interested Friends send in stories that may be used, the names of possible speakers, and any helpful suggestions. Editors are asked to write up suitable notices that this service may be as far-reaching as possible. It is rather remarkable that this has come about through the fact that Edward Thomas had the courage to take a law office in the suite occupied by a colonel who is a practicing lawyer and a moving spirit in the station. Little by little they became friends, he being a Hebrew, until the military man made the offer to the Quaker whose stand he thoroughly understands. A Methodist Church service will follow the talks so that the time is strictly limited.

Professor Harlow Lindley, Librarian and head of the Department of History at Earlham College, last week, announced his resignation from the Earlham Faculty to take up the duties of Librarian of the President Hayes Memorial Historical Library and Museum, at Fremont, Ohio. For thirty-three years, as student and faculty member he has been associated with Earlham, and has been head of the history department since 1908. His work as Librarian has been of great value through the organization and system which he has introduced into the operation of the library. In 1907 he organized the department of history and archives of the Indiana State Library and directed that work until 1923 when he was made director of the Indiana Historical Commission. During his long period of work in history he has served in various capacities in several organizations which have to do with history. He attended the American Library Association Meeting in Chicago during the recent holidays and obtained a self-portrait of the early Indiana Quaker artist, Marcus Mote, which has been framed

and hung in the conversation room of the Earlham Library. As an author, his "The Quakers in the Old North West," "Indiana as Seen by Early Travelers," "The Indiana Centennial," and other books are well and favorably known. He has long been active in the affairs of Friends in his local and Yearly Meetings and his departure with his family from Richmond will mean a distinct loss to the working force in this vicinity. The best wishes of their many friends will follow them in their new sphere of service.

NEWS OF OUR MEETINGS

The "Light Of Men," a pantomime pageant, was given in the Leesburg, Ohio, Friends Church on Christmas night to a large and appreciative audience and was effective in portraying Bible characters. The work of this church is progressing nicely upon all lines. A Young Friends Fellowship Group was organized last fall and their meetings are held in the church on Sunday evenings. They are studying Friends History, Doctrine and Practice, and other subjects as outlined in the studies put out by the Young Friends Board of the Five Years Meeting. A series of Sunday evening sermons on the Denominations of Protestantism was given by the pastor during the fall and early winter. Due attention was given to Lutheranism and Calvinism and their effect upon Protestantism. The series closed with a sermon upon George Fox and The Quakers. Ten members have been received into the church since last Yearly Meeting and prospects are bright for a good year of work. Alonzo E. Cloud and wife are now well in their fifth year of service in this meeting.

A gracious revival at the Friends Church, Belleville, Kansas, with Silvia Frazier as evangelist and Iona Waite as song leader, which closed December 25, was a time of great blessing. The church members had done some heart searching prior to the meetings and were in a fair condition to begin. There were twenty-eight seekers at the altar for prayer and were definitely blessed. The people attending from the town testified that the preaching was the best they had ever heard, the plain gospel with a triumphant note that brought conviction and spiritual uplift. In two instances the struggle was hard but prayer prevailed and victory came. The faith of the people was greatly strengthened and Friends work advanced in the community by Miss Frazier's good work.

A two weeks' series of meetings was conducted at Fall Creek Meeting near Hillsboro, Ohio, the latter part of December, by the pastor, W. E. Bogan. The truth was proclaimed in a very convincing manner and although there were no definite public decisions for Christ many bore testimony to being helped and uplifted in their spiritual life. The members greatly appreciate the effort and services of the pastor and the fact

Provident Mutual Life Insurance Company of Philadelphia, Penna.

The Provident Mutual issues an unusual book
"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

LOW PREMIUMS

LOW NET COST

that he can now reside in the community. A series of meetings will be held soon by W. E. Bogan with the neighboring Friends at Hardin's Creek.

After serving six and one half years as pastor of First Friends Church, Cleveland, Ohio, Homer L. Cox plans to enter the general evangelistic field after June 1, 1928. His permanent address is 3219 Cedar Avenue, Cleveland, Ohio.

William J. Sayers of Muncie, Indiana, preached for five consecutive evenings last week in a series of meetings conducted at the First Friends Meeting in Richmond under direction of the pastor, H. Clark Bedford. The attendance and interest increased each night. He also addressed the Lion's Club at their noon luncheon on Wednesday.

In a manufacturing village of Maine which is quite scattered, some genius made a new kind of program for the Week of Prayer. Instead of a consolidation of religious effort and enthusiasm we tried a little kindly segregation. Lines were drawn and the village divided into three districts. Four dwelling houses were designated in each district in which to hold meetings in rotation. Thus we had twelve good, profitable, well-attended meetings. It worked well. Nobody had to walk far on the icy sidewalks. We economized on fuel and janitorship while sociability was promoted. Nearly every church member in the village of North Berwick was for a little time a leader and most of us were followers. New translations of the Bible were brought in and those sober elders who are generally frightened by such innovations had some real wholesome smiles forced on to their faces. Dignity and spirituality ran through the whole variegated arrangement. The result seems good. The universally sweet taste which is left is acknowledged. At one meeting the text "Godliness with contentment is great gain" was hammered and bruised till it emitted a new fragrance. That fragrance seems to remain.

The group of Chinese men who gather in the Sunday-school room every Sunday

afternoon at the Lafayette Avenue Friends Church, Brooklyn, N.Y., appreciate the splendid service that W. Glenn Roberts, the pastor, is giving them. He is acting Superintendent, relieving Lucy Beck of the heavy work that she carried for 28 years and from which she was forced to retire by ill health. On the afternoon of December 25, after the opening exercises, Len Yen, the interpreter, stepped to the piano and sang "Seeking For Me," a beautiful hymn he had sung the day after his conversion. During the singing Lucy Beck sat close by with tears of joy rolling down her face as she realized that through her efforts Len Yen had found Christ 25 years ago. Later in the session gifts from the Chinese men were presented to Lucy Beck, her daughter Bessie Barrett, W. Glenn Roberts and William C. Taber, all of whom responded appropriately.

The spirited attendance contest between the Adult and Young People's classes of the Sunday-school of Brooklyn Friends which ended Christmas Day was won by the young people with a margin of a little less than two per cent. Much interest was awakened and a supper will be tendered at the Church to the winning group. The young people have made further changes in the parlor of the church now being used by the group and with the attractive decorations there is a spirit of cheer and friendliness that is attracting a larger membership.

REGARDING NICARAGUA

(Continued from page 45)

We strongly urge all our members to write a brief letter to-day urging the President to give our delegation at Havana a free hand. If you wish, you could further urge that the Marines be withdrawn from Nicaragua at once; and that if the coming election in Nicaragua is supervised, it be supervised by a civil commission made up of representatives from various countries in the Pan-American Union instead of under the jurisdiction of our Marines.

A letter now will do much good. Send in yours and get your friends to do likewise.

INTERNATIONAL SUNDAY SCHOOL LESSON

January 29, 1928.

The Growing Fame of Jesus.—Mark 3:7-12; 6:53-56.

DAILY READINGS

M.—The Growing Fame of Jesus, Mark 3:7-12.
T.—Jesus' Fame Fills Galilee, Mark 6:53-56.
W.—A Multitude Fed, Mark 8:1-10.
T.—A Multitude Taught, Matt. 13:1-9.
F.—Many Samaritans Believe, John 4:39-45.
S.—The Triumphant Jesus, John 12:12-19.
S.—The Messiah's Glory, Isaiah 60:1-9.

We have studied of the opposition developing so threateningly among the religious leaders. Among the reasons for this, not already noted, was the growing popularity of Jesus. In today's lesson Mark pictures the people's enthusiasm in a tremendously dramatic description. It is a "great multitude" which followed him, from all parts of Palestine, and even outside from Tyre and Sidon. The crowd was so great it threatened to trample him, so that he had a boat brought up in which to withdraw if necessary. No longer could he go into a city or village without throngs gathering about him. The sick of all kinds were brought to him, and "as many as touched him were made whole." Hindered by the crowds, Jesus has to "charge them much that they should not make him known."

Doubtless it must have often disappointed Jesus that the crowds came attracted by the wonders rather than his teaching. On another occasion he reproached them because they sought him because he gave them bread to eat. How much should we depend on mass meetings and mass movements? Doubtless they have their place, but Dr. Horton observes, "It was impossible for him to explain the nature of the Kingdom of God to vast masses of indiscriminate hearers. Their presence rendered it necessary for him to speak in parables. He, therefore, seeks the mountain-top and the house as a refuge from the multitude."

Does Christ and the Church have a ministry to perform to the sick today? Dr. Cabot advocates a year of clinical work in the training of ministers—a year of contact and study with sufferers. There is a growing realization of the close inter-dependence of spirit and body, and therefore of the value of faith and religion in maintaining health of body as well as of soul. Physicians and ministers are in some places working together in the diagnosis and treatment of patients. There are resources in the realm of the spirit of which we are often unaware.

Christ still has power to make whole. Think of your own experience. Read Begbie's Twice Born Men. He rightly asks, "What other force can society devise which will take such a man as this Plumber, bred in drunkenness and crime, and convert him from a thief, a dipsomaniac, and a domestic tyrant, into an upright, honorable, and pure-minded citizen?" Such is a spiritual miracle.

Jesus has been called "the perennial Christ." No truer word was ever said than that of the Baptizer, "He must increase." His fame is today penetrating to the ends of the earth. Jones shows us Jesus become The Christ of the Indian Road, the inspiration of a Gandhi, increasingly revered by the people of that great country. "India," says Jones, "is doing nothing less than judging us in the light—the white light of the Spirit of Jesus." Again, "I do not think I overstate or exaggerate when I say that Jesus is getting the attention of the finest minds and spirits in India—and he is getting them."

This testimony is given by Rabbi H. G. Enelow: "Among the great and the good that the human race has produced, none has even approached Jesus in universality of appeal and sway... He has become the most

fascinating figure in history." This may be taken as typical of the liberal Jewish attitude today. A friend of mine recently related the following incident. A rabbi was asked what he would do if all his congregation were to become Christians. Quickly he replied, "I might forgive them—if they were really Christian."

In spite of wide-spread superficiality, indifference and materialism, there are many evidences that the world today sees Christ with a deeper insight and truer appreciation than ever before. There is a seeking and a hunger after God. The time is ripe for a people who will live and demonstrate the power of his life. Max Reich gives us an interpretation of Paul's assertion, "that blindness is happened to Israel, until the fullness of the Gentiles be come in." (Rom. 11:25). "The fullness of the Gentiles," he says, "will come in when the Gentiles have Christ's spirit in its fullness. Then Israel can no longer be blind to Jesus, and so all Israel shall be saved."

L. W. REYNOLDS.

Lynnville, Iowa.

MARRIAGES

GURLEY-SMITH—In the First Friends Church, Long Beach, California, December 22, 1927, Lucretia Margaret, daughter of W. Clifford Smith, and Edward Austin Gurley of La Habra, California. Neal D. Newlin, minister.

DEATHS

BAILEY—At Winthrop, Maine, December 9, 1928, Evangeline K. Bailey, wife of Charles Irving Bailey, aged 70 years. She was an elder of Winthrop Monthly Meeting, was unwavering in her devotion to Christ and the Church, and was an unassuming but substantial benefactor of many worthy causes.

KELLY—At Londonderry, Ohio, November 12, 1927, Jane Asenath Cornwell, widow of David Harrison Kelly, in her 88th year. A lifelong Friend, she was the last of the Charter members of Londonderry Meeting. For more than 57 years since its organization she was a consistent, active member ever ready to testify by word and deed to her faith in Christ. She retained a most remarkable healthy mental and physical activity and was a great help and comfort to those about her. Interment in Londonderry cemetery.

RATLIFF—At her home in Spiceland, Indiana, December 7, 1927, Elizabeth, widow of Cyrus Ratliff, and daughter of Levi and Margaret Harvey Hoover, aged 88 years. A lifelong Friend and intensely interested in the many activities of the church, she was



WINSTON-INTERNATIONAL TEACHERS' BIBLES

SELF-PRONOUNCING

Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
330 WINSTON BUILDING PHILADELPHIA

FOR SALE

If you would like a home near Friends' church and academy in the sunny south where figs and oranges grow, either profitably bearing orchards or unimproved orchard land, write G. W. Stevenson, Friendswood, Texas.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

a regular attender of services at Spiceland and Indianapolis where she spent ten years of her widowhood with a son. With this exception her whole life was spent in Henry County. Four sons with two daughters-in-law and their children survive her. At the burial service expression was given to the love and esteem of her many friends and neighbors.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakota St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmont cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Daves, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND